

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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By a singular coincidence, the English and American magazines received by last mail contain articles on "Religion" identical in sentiment with our leader in last issue. In the "Langham" magazine, Mr. Charles Voysey defines religion as "A consciousness of God, involving various sentiments about Him, but always coupled with a certain sense of obligation to Him." He deprecates the confounding of the form with the sentiment, for though the religious sentiment underlies all forms, the form may serve rather to obscure than to express it. Another article in the "Religio-Philosophical Journal" (American), on the same subject, defines religion as "The true and harmonious expression of man's entire nature." We are inclined to accept this writer's definition as the most advanced and comprehensive, for in such an expression all the religious sentiment man is capable of feeling would be manifest. "True religion," this writer says, "is an atmosphere that flows out from purity of life and uprightness of heart, and it ever confirms and strengthens these, not only in the individual, but in all those who come within their influence." We cordially endorse this idea; the truly religious man feels God within him, and unconsciously exerts a powerful moral influence on those he associates with. Goodness and truth are in all that man esteems in his fellow-man; it is the light of these in his life and actions that constitute the beauty of his character—the natural manifestation of the religious principle within him. We are all recipients of the divine light, it shines equally on all mankind, but all mankind are not in an equally receptive state to absorb and diffuse it. Light

may shine conspicuously in dark places, but darkness has no affinity for light. The light of heaven shining into the receptive mind vivifies and illumines the religious principle and intensifies the action of all the higher faculties of the nature. This light is wisdom. True wisdom is the divine light which leads men upward to its heavenly source, filling their souls whilst yet embodied, with the effulgence of the higher spheres; making them beacons to those yet in the darkness of ignorance, who in turn reflect the light in a modified degree on those still lower than themselves. It is a common recommendation to mankind by orthodox divines to "get religion." This is supposed to be accomplished by the individual joining a church, appropriating its doctrines, and having (or professing) faith in their efficacy. This is but the shell, the semblance of the thing. We would echo the cry "Get religion," but we would apply it to the germ of religion—Wisdom. By an assiduous study of nature's laws in all their varied manifestations—the mineral, the vegetable, the animal, and the spiritual kingdoms—we are brought in *rappor*t with the God of nature. Our intellects expand, and our souls are nourished, by the contemplation of the beauty and harmony of the physical universe, but as our expanding thoughts reach out into the universe of spirit and attract responsive influences, then do we feel indeed that "wisdom is from above," and that the earnest seeker shall never fail to find it. Faith, on which so many systems of religion are based, is unstable; its light often wanes and dies out. The light of wisdom never fades, but grows brighter and brighter as it attracts to itself by natural affinity more and more of the God principle, the omnipresent wisdom and love of the eternal Father. Faith is emotional; the manifestations of love and self-sacrifice which often accompany it are beautiful and elevating in their tendency, but love without wisdom is like heat without light, while wisdom comprehendeth love, and harmoniously blends the intellectual with the emotional, God our Father, Man our brother, Reason our guide, let us fully accept and realize this Trinity, and with cheerful hearts press forward in the acquisition of heavenly wisdom, and without Church or dogma, our religion will be manifest in our lives and actions.

COMMUNICATIONS.

MORNING, Noon, and Night, Praise thy God. It is good to be thus engaged. It will help the growth of the spirit lifting up a grain of thankfulness to the supreme Father of power and love. Nothing can be more sweetly remembered than the influence, which such seasons brings to us. The emanations of a pure spirit is as the perfume from a fresh gathered rose is to your senses; plucked while heavy with the morning dews. This is all we ask of you, to throw off the purest particles, that we may be able again to refill you with more spiritual food, and unless you are thus elevated, we cannot easily approach; but then we love to draw near so that we may make ourselves more perfectly one with you as daily companions, walking and talking to your inner self. Indulge not in self. Give us the use of the vessel, and we will take care to fill it with good things. The power is not of yourself, it is first begotten from the Father of all light, and handed down through us, from him to you.

How do you define truth? Seeing that to you it appears dressed in varied forms, the expression of development and progression, holding that place in the mind recognisable as the intuitive power of the soul. You may not depend upon any utterances as containing only truth, from whom or by whom presented. Truth is like the foliage of earth, it expands in sunshines and storms, grows in the leaf, sweetens in the flower and ripens into its highest uses in the fruit. My teachings are only the expression of my individual knowledge, and are valuable only to those who feel their influence upon them, or that they fill a vacancy in the understanding. Truth varies in its dimensions, growing or contracting according to the vehicle of its expression. You will find my children that as you grow in knowledge your ideas change in proportion, and that you cannot truly say my knowledge of to-day is sufficient for to-morrow.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

AN ANSWER TO THE QUESTION—"WHY DO YOU GO TO THE UNITARIAN CHAPEL?"

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—This question having been recently put to the writer by a member of the Wesleyan Church in the Castlemaine circuit, gave occasion to the following answer being written, which (with the passages of Scripture for the sake of brevity, are only referred to), he commends to the prayerful perusal of those who profess to believe in the doctrine of the Trinity.

1. Because the Unitarians reject all human creeds and articles of faith, and strictly adhere to the great Protestant principle, "the Bible—the Bible only;" admitting no standard of Christian truth, nor any rule of Christian practice, but the words of the Lord Jesus and His apostles.

2. Because the Unitarian doctrine can be expressed in the very words of Jesus and His apostles, without addition or comment; hence it appears to me most agreeable to the Scriptures. Mark, 12, 28-34; John, 17, 8; 1st Cor., 8, 6; Gal., 3, 20; Eph., 4, 6; 1st Tim., 2, 5.

3. Because, at the Unitarian Chapel I am not taught to think that those who do not believe the doctrine there maintained, "must without doubt, perish everlastingly," nor required to censure and condemn any man from differing from me in his religious sentiments, but am exhorted to live in charity with all men.

4. Because, there I am at full liberty to judge for myself, and to exercise all the rights of conscience, without being exposed to the least censure, or unkind treatment. Matt., 23, 8; Gal., 5, 1.

5. Because, I can understand the doctrine taught there, and have not to assent to what is contrary to reason. Luke, 12, 57; Rom., 12, 1.

6. Because, I think it a duty and a privilege to unite in the worship of the one God the Father, according to the directions of my Lord and Saviour, Jesus Christ. Matt., 6, 9; John, 4, 23; John, 16, 23.

7. Because, at the Unitarian Chapel I can follow the example of Him who was our example in all things, in worshipping our God, even the Father; without mingling in my devotions a "God, the Son"—a "God, the Holy Ghost"—a "holy blessed and glorious Trinity"—a "triune God"—a "sacred Three"—nor a holy mother of God, the Virgin Mary; for all which, I find no warrant or example in my Bible. Luke, 10, 21; Matt., 26, 39; John, 17, 1, 11; Luke, 23, 34.

8. Because, in the hymns there used, I am not continually shocked with expressions which appear equally inconsistent with reason and Scripture. I meet with no such passages as the following, which are to be found in the Wesleyan Hymn Book, see hymn 195, 2nd v.; 232, 1st v.; 239, 1st v.; 256, 2nd v.; 260, 2nd v.; 284, 4th v.; 439, 1st v.; 603, 1st and 2nd v.; 602, 3rd v.; 607, 1st and 2nd v.; 609, 3rd v.; 635, 2nd v.; 649, 6v.; 661, 4th v.; 769, 2nd, 3rd and 4th verses.

These are examples enough to show that Trinitarianism is propagated among Wesleyans in their hymns, and error may be diffused by hymns as easily and as fatally as by creeds or liturgies.

9. Because, at the Unitarian Chapel I hear Jesus of Nazareth who was crucified, preached as the Christ, the Son of the living God.

It is impossible for the Supreme God to die, be buried, and raised from the dead; but the Apostle Paul declares, "It is Christ that died;" Rom., 8, 34; 1st Cor., 15, 3, 4. The apostles did not preach as the Christ, a divine person who dwelt in the crucified man, which person could neither die nor be buried; but they asserted that the very same person who was crucified, was both Lord and Christ; Acts, 2, 36.

10. Because, Unitarians teach the doctrine of "the true grace of God"—his unmerited, unpurchased favor to mankind—that salvation and eternal life are his free gifts, through Jesus Christ, which is clearly the doctrine of Scripture. John, 3, 16; Rom., 6, 23; Eph., 2, 8, 9; Tit., 2, 11.

11. Because, at the Unitarian Chapel, God is spoken of according to the Scriptures, as a Being who is infinitely wise, just, and good, as the "Father of all." I hear nothing ascribed to Him that is inconsistent with perfect wisdom, justice and goodness, or with his character, as the gracious Father of all, or with the declaration, "God is love."

12. Because, there the crucified Jesus is exalted, as having attained His high dignity and glory, and His appointment to be the Saviour and judge of the World, as the reward of His obedience and perfect righteousness. Phil., 2, 8, 9; Heb., 1, 9.

13. Because, there the Gospel is asserted to be the ministration of the spirit, and the divine influence to be universal and perpetual. 2nd Cor., 3, 8; Acts, 17, 28; Rom., 11, 36; Eph., 4, 6.

14. Because, there the necessity of personal righteousness is insisted on, and the Spirit of Christ, and conformity to His example, made essential to genuine christianity. Rom., 8, 9; 1st John, 2, 4, 6; 1st John, 3, 7.

15. Because, there a future retribution is preached, and every man shall be judged, according to what he hath not; and our future condition is not determined by an arbitrary irresistible decree, but according to the deeds done in the body. Matt., 16, 27; 2nd Cor., 5, 10.

16. Because, there I am taught to think well of human nature, as the work of God, and to love all mankind as my brethren, as the rational offspring of the Almighty, the objects of His love, made by Him for happiness. Acts, 17, 29; John, 3, 16; Rev., 4, 11.

17. Because, the Gospel, as preached by Unitarians, is on a level with the common sense of mankind, and therefore agreeable to the description of his religion given by our Lord Himself, when He calls it a revelation to babes, and suited to the poor.

18. Finally, because, at the same time that the Gospel is thus preached among Unitarians in its simplicity, its evidences and its truth are maintained with an energy and an effect which I can ascribe to no cause but a more faithful use of the means God has afforded them, for the understanding and illustrating of its doctrines.

Such are my reasons for going to the Unitarian Chapel. Are they not Scriptural? Reader, go thou likewise, and judge for thyself. See Luke, 12, 57.

Vaughan, May 16, 1876.

LAYMAN.

RELIGION, SCIENCE, AND SPIRITUALISM.

THE dual tendencies of Nature are nowhere more manifest, and nowhere more beautifully balanced, than in the perpetual conflict between the old and the new. Reform and Rest (for retrogression is impossible) strike like hammer and steel, red-hot and hissing angry defiance, as the most deadly foes, while they are in truth together combining to produce a harmonious result. The birth of a new branch is preceded by a rending of the bark, the earth is broken by the young shoot peering for the light, and the growth of a new idea, the incarnation of a new truth, finds always a healthful antagonism awaiting it, which will test it roughly ere it be reduced to obedience.

The direction of motions is that of least resistance, and Bodies in progress coalescing obtain the resultant of their several speeds. The new body thus formed is subjected at first to universal attack, it is only from these collisions that it originates, and it is some time ere it regulates itself sufficiently to perform its duties. Spiritualism at present moves between the inimical forces of Religion and Science, and as it is related to each receives the onset of both. On the one side the partial truth of tradition, on the other the partial truth of experience, cannot recognise their stranger offspring and destined heir. At present it scarcely knows itself, but, like the infant Hercules, it strangles serpents in its cradle. This is clearly to be done, and of what further it is capable it will then strive to discover. Only it knows that it is of the Gods, Immortal, and that great deeds await it, the cleansing of the World-Augean stables, the slaughter of many a dragon, the rescue of Right, the pursuit of Truth, and the doom of Error. These things it must perform, ere its God paternity be apparent; these things it is doing, some it has even done; and scanning the face of present and future of friends and foes, what do we see?

I.—THE CONCLUSIONS OF SCIENCE.

A science, material purely, and avowedly, which deals only with what it can see and feel, and who shall say that this is not wise, recalling how we have erred in our past times. But we must not forget two great truths. 1. That of all the unbroken chains of Spiritual manifestation, from Buddha down to the present day—it, alas! knows nothing, and the millions of instances where seen effects testified to unseen causes are to them unknown. 2. That it wilfully disregards all these semi-spiritual psychological facts known as Mesmerism, Clairvoyance, and Psychometry, attested beyond the shadow of a doubt in every age, nation, and clime.

But apart from these, we have need to be proud of it, and may examine it with pleasure, remembering one caution—that *scientific facts are incontrovertible*, but that the *opinions and inferences of scientific men* are like all such *fallible*. Newton himself, apart from his physical writings, is a dreamer, and a mystic, of the most credulous school, Faraday remained a Christian and a pious one, while Swedenborg as a Seer was far more faithful to Science than the material studies, so enormous and continued, of the first half of his life could make him. It is the facts of science upon which we must rely, every fact has been termed a Divine Revelation, and it is well named. If a fact conflicts with our prepossessions, they, not the fact, must go. We study in Nature's school, and we cannot foist our theories upon her. We must take truth as it is, and force our conceptions to agree with it. Our ideas of Law, and of Causation, are still wavering and uncertain. If a man lift a table, commu-

nicates his thoughts to another, or stands before him in *propria persona*, we do not shout "a miracle." If a man behind a screen speaks to us, we do not question his existence. What, then, is the meaning of the senseless cry that it is against natural law that a table should rise, the lifter being invisible, or that levitation is supernatural, because we can see no cords. Nothing that *is* can be above nature. You are fighting the facts, and only yourself can suffer. But this error is now dying away, the phenomena are sufficiently attested, but they are not yet admitted as facts in our Philosophy, and we must measure Science as it is, of the Earth, earthy; of the Truth, Godlike. Its researches extend at both ends of the scale to the infinitely small and the infinitely great, and still comes the same verdict, "matter;" but the battle is not here, for we know matter is an appearance, and ask—is it anything more? Is it what it seems? Philosophy must answer us. Mr. G. H. Lewes is the ablest and most recent exponent of the opinions of the Positive school and in his "Problems of Life and Mind" he supports the position of the most uncompromising materialist. Subject and object are related, and indeed different sides of the same thing. Life is the name given to the sum of the functions exercised, and Mind in a similar manner resolves itself finally into molecular motion. Consciousness, built up of inherited experiences, self-consciousness arising from the recognition of other personalities, is the abstract reflex conclusion which discovers us to ourselves. But Mr. Lewes has not overthrown the principles of the higher and more advanced school, of which Mr. Herbert Spencer is the founder and the high priest. Mr. Spencer shows that our knowledge of the external world is derived purely from the senses, in all cases our solely self-supporting guides that these are in many cases unreliable, (as witnessed in disease or lunacy), that all our knowledge is consequently relative, and that Matter, Motion, and Force are only names for these sensations, which do not justify us in asserting anything further concerning their ultimate existence, than that they are the manifestations of an external reality as Spiritual as Material. He insists upon the co-existence of subject and object, and further still in his "Psychology," the most masterly work issued from the British press, in the present century, he contends that Mind is an unknowable, that within us there exists a power which we cannot by any chain of reasoning connect with the material expression of it in nerve-action. What can Spiritualists desire further? As the prophet of evolution he gives the facts of experience their full weight, and explains and substantiates the growth and existence of their certain result, viz., Intuition, as no other philosopher or seer has ever done. Mr. Lewes takes as the cardinal basis of his philosophy the almost absolute truth of human and sense testimony, he declines to consider what he terms, "the otherness of relations," i.e., how they exist to beings other than ourselves; with him the human is the only judge, and from its verdict there is no appeal. We may thus grant him all his demands, without infringing in any manner on our spiritual knowledge, for all must admit that to the senses material things only are perceptible, and that so far they contain all truth. But this very maxim debars him from contesting the existence of a substance, which his appliances can never reach, except through physical means, and if he, when perceiving, decline to seek behind these for their cause, he cannot (and does not) dogmatise concerning them. No one has shown more conclusively than Mr. Lewes the value and majesty of facts; no one expresses more intelligibly the truth relating to laws and their variations. The Laws of Science are merely our generalisations from established orders of facts, and it is in the power of facts at any time to destroy, or rather correct them. Laws are only useful in as far as they represent Facts, and no law is absolutely beyond error. Spiritual facts, if sufficiently attested, find a place here, and there is not any real obstacle to its theory. Positive science is at present solely ignorant, not antagonistic to, their being. This is still more apparent in the more powerful school of Mr. Spencer, and though some of his followers and adherents, such as Tyndall, Huxley, and Fiske, allow themselves to be betrayed into prejudices, and, with

natural human weakness, err at times, there is absolutely no barrier to the Spiritualist which would prevent him from receiving, *in toto*, the theories of this rising philosophy. His positive evidence, in some directions, may cause him to add and alter, in minor particulars, but in all vital ideas the principles remain the same. Mr. Wallace has testified to his ardent and continued admiration of Mr. Spencer, and indeed he only needs the comprehension of the doctrine of Correspondences, as enunciated by Swedenborg, and its addition to his present system to become one of the greatest minds which has ever in the world's history unravelled the marvels of the universe. Science has spoken firmly, and though occasionally some of her infant schools will babble out of tune, or reason, she, in herself, asserts nor more nor less than Ignorance; so much she knows, and of this so much she can explain. All else she is willing to learn, but till she has learned she will preserve silence, and with a great patience, and a great faith, subdue her Titan's powers, weary them not in pursuit of suspected quarry, keep her hounds in leash, till when the game's afoot they carry certain victory in their speed.

II.—THE CONCLUSIONS OF RELIGION.

The orthodox belief teaches little indeed concerning a Future State, or its conditions. Its main features are Faith in dogmas, and fealty to the past. Its origin is curious, and involved, professing to be based upon certain sacred writings, which contain the Alpha and Omega of the ages, which are without blemish, and without want, perfect and complete in every sense, we yet find in its Bible no warrant for its principles or its practice, but indeed direct contradictions of both. Putting aside the faults of its records, which are so largely historical, and bear such slight application to any future, we find in them exhortations "To try the spirits," prophecies, from their greatest teacher, "That the Comforter shall come to them," "Gifts of tongues," and instances parallel in every particular to the present-day revival, which they entirely ignore.

But for the time overlooking these facts, we find a chance-begotten and purely man-made creed, evolved, which proclaims a future life of indeterminate position and character, rewards and punishments of an equally indefinite description, a code of morals varying and vague, according to individual predispositions, in all of which there is nothing which Spiritualism does not proclaim, explain, and account for. Neither in the precepts of its prophets, or the ritual of its churches, is there anything which denies or doubts Spiritual facts. To this portion of Religion, as to the facts of Science, Spiritualism is supplementary, and as far as the Bibles of the creeds can speak was the well-known character of their ages. It is the opinions of supposed religious men that conflict with it, it is the unreasoning spirit of conservatism, which, nursed in the material darkness of scepticism, under the cloak of religion, stabs at its very life, and denies the spirit which animates it and all other creeds. The channels of inspiration to them seem closed, their reason is so clogged by sensualism, that they must needs thrust Truth into the distance, and cast over it the same romantic hues as in their poems and pictures, where the garb of pilgrim and knight awakes a fictitious and transient enthusiasm. Their miracles remind us of Jack the Giant Killer, their saints are "a la Watteau." The need of these artificial effects betrays the depth of their unbelief, as clearly as their fears and wailings. They dread lest their sanctuaries be touched and disclose dry bones only. They stamp the seal of Superstition upon the soft wax of prehistoric days, and declare that the treasures of all time are buried there. What wonder, then, if those courageous enough to look Truth in the face, by the mirror of the past, should, not finding it, deny it in the present. What wonder if Death stands at each man's door, clothed in sable and shroud, behind him often a still ghastlier figure of terror and torment that stretches like a dark cloud over many a morning sky. It was on this Ghoul's altar that Cowper died, it was here that Pollok lingered, and that Calvin fell. The hideous tortures that these thoughts have inflicted on sensitive souls no pen can tell, no imagination realise, and no toil erase. So frightful are its chronicles that it threatens those who penetrate its bloody shrine, with

the awful penalty that followed its believers, the heart chilled, the brain wrecked, and the life blighted for ever.

From Religion Spiritualism has nothing to receive except good, and by Spiritualism will true religion be restored. The bugbears that weak and stunted minds draw from its ancient records, when converse with evil spirits was forbidden, are of the thinnest air. The caution may be given and received, by all true Spiritualists it is provided against, and from our new Daniels and Isaiahs we receive good tidings, the new Apostles' work seeming miracles, *i.e.*, occurrences with super-mundane or hitherto unsuspected causes, but we do not obey the "word of the Lord" as it came to Abraham, Joshua, or David. We know that in these cases, where no Biblical comment is given, that lying spirits possessed them, and instigated those awful deeds which orthodox Christians approve without thought, and accept without murmur. Spiritualism is the key to all the creeds, their soul and centre. To it they owe their earth power. With the dogmas tacked to religion, whether Christian or Mahomedan, Buddhist or Confucian, we have nothing to do. They are opinions, nothing more; beliefs, nothing less; Spiritualism may be held in connection with either, or all of them, for it is a fact, and to Religion, as to Science, is no enemy, but a friend and ally in all truth.

III.—THE RECONCILIATION.

For centuries a strife has raged, ceaseless and bitter, between these two, Belief and Knowledge, Faith and Reason, Religion and Science, locked together and fiercely disputing for supremacy. Of late years the balance has begun to trim, and Religion, once so potent, recoils before the stern onset of Science, one by one her weapons have been wrested from her grasp, one by one her glories have passed away, and she now lies in her shattered armour still gasping for the breath of life, which seemed nigh flown in the last great grapple, shrinking before the pitiless eager eye, which sees in her only the victim of phantasy, an abnormal patient whom he thinks to dissect, and yet half wondering if her pristine powers contained no truth, no beauty. Brother and sister stand divided and as foes. Science—calm, contemptuous, and self-sure: Religion, failing, famished, and uncertain, her broken toys about her, seated in the ashes of her home. Science has truth, and dreams that he has all. Religion knows not truly what she has. She has claimed so much she cannot keep. She has wronged so much she doubts her own right, and having stolen from others scarce expects her due. What can unite them? An old legend tells us how a conflict rose between two such, the brother stern, the sister erring, but half true, when suddenly from heaven descended an Angel bright and radiant. Both gazed upon its brilliancy, until overcome by its marvellous beauty, they rushed to it with open arms, to clasp each other, and find the vision gone, and lo, the two were brighter than before. Strange loveliness and power had blest them both, who thence were never parted. This is the mission of Spiritualism, which crowns and reconciles the civil war. Religious beyond religion, scientific beyond the dream of Science, delighting and perfecting both. Spiritualism is no third compeer, it is the completion of the primal two. Coming to satisfy the natural needs of man for moral teaching, to bring comfort to the suffering, strength to the weak, and light to the wise. Through Religion this was first possible, for Science then was young. But at maturity Science claims her right. Belief, no longer needed, yields to knowledge, the religious spirit seeks new realms for its exertions, and reposes on higher planes. The facts of Spiritualism are scientific, and to science they belong; but the teachings are religious, the earnestness and the self-sacrificing zeal for the good of others, the patience, the purity, and the aspiration which it enjoins, with tenfold power, rise upon its truth. "Its Religion is a Philosophy, its Philosophy is a Religion." Spiritualism is the golden angel which reanimates the world, unites the erring, and points the path to progress over all.

THE *Richmond Guardian* of May 18th contains the prospectus of a proposed co-operative association, the objects of which appear to be good though rather loosely and elaborately expressed. The primary object is with the first capital to purchase land and building materials,

and use the labor of its members as far as practicable in the erection of comfortable homes for those who require them, for which a moderate rental will at first be charged. The monies accruing from rentals and subscriptions will furnish a fund for business purposes, and the establishment of industries, also for the organization of parties of members to settle on new land, establishing communities for cultivation and trade, the scheme embodying the idea of working against land monopoly, and by the employment of all, still further shortening the hours of labor. Total abstinence from intoxicating liquors appears to be a *sine qua non* for membership. With some clever practical men at the helm, such a society might be productive of much good, we shall be glad to hear more of it.

SEANCES AT SANDHURST.

THE Energetic Circle, Sandhurst, as usual holds its bi-weekly seances regularly. King, the controlling spirit, has said that he is now contented with the punctuality of the circle, and will be glad if it keeps up the harmony as well. Since Mrs. Paton, of Castlemaine, gave her seance on the 4th of April, a full account of which appeared in your last issue, two new members, as the result of that seance, joined us by permission of the spirit-band, thereby increasing the harmony of the circle and the power of the spirits to manifest. The manifestations have gradually become more and more interesting, and it is evident important changes for the better are on the *tapis*. Last year we made but little apparent progress, from whatever cause. It now seems we are making up for lost time. King is materialised now, without a doubt, as far as the bust portion of his body is concerned, and is seen night after night with wonderful distinctness by all the circle. His light has become larger and more luminous, and is really a strange and beautiful sight to witness. Language would fail me to properly describe the many strange and weird-looking shapes into which it passes while remaining visible to us all. But, strange as it may seem to your readers, King himself, though seen by the regular sitters, is either not seen at all or at best but very imperfectly by strangers. One visit, therefore, to the circle is not sufficient, and hence the aversion of the spirits to the presence of visitors; for if they do not see all they expect to see—and they seldom do—they go away with absurd and erroneous opinions about the phenomena. For instance, on Sunday last, I saw King standing at the window of the cabinet quite plainly. On his first appearance, he wore a cowed head-dress, and in a minute or two he reappeared with a splendid turban. His features were regularly formed, his complexion dark, and he had a black, bushy beard. But though most of the circle saw all this, the visitors only saw the lights, and would, of course, report accordingly. King said, "I don't like visitors; they keep us back, and excepting they are in earnest—and very few of them are—it does no good." And King is right, as we have over and over again discovered. Some of the other spirits are again beginning to manifest at our seances more than they have done for many months, as they say they are pleased with our punctuality and harmony.

On Wednesday, the 10th May, Mrs. Paton, of Castlemaine, gave a special seance in our circle room. That lady was present by invitation of the Energetic Circle, and received, as on the former occasion, a most cordial welcome. There were fifteen members of the circle present, including Mrs. Paton, and twelve visitors, two of whom were representatives of the press; but this latter fact was kept a secret from Mrs. P., so as not to disturb her mind. The night was very rainy, but everyone was in his place notwithstanding. Mrs. P. had been searched by two ladies at their private residence, where she was a guest, half-an-hour before she left with them for the circle room; and it was done at Mrs. P.'s own request, and in a manner too that would have satisfied the most sceptical. In the circle room there was placed on the table a beautiful bouquet of flowers,*

* The bouquet of flowers referred to, I should have said, was locked up in an adjoining office previous to the commencement of the seance.

the gift of the mother of the circle, and the room was lighted by six candles neatly arranged. Some fine anthems were played by the gentleman who presided at the organ with so much efficiency, and the singing both previous to and during the seance was above the average. The cabinet was examined by several of the visitors, and Mrs. P. enveloped in her mosquito-net bag, and tied and sealed therein. (At the close of the seance the knots and seal were found intact.) She then entered the cabinet, the circle joined hands, and the lights were all blown out. Immediately, Mrs. P. became a good deal convulsed, and after waiting about fifteen or twenty minutes, she gave forth loud, painful cries. Some hard substance was heard to fall from a height with considerable force upon the small table, and to bound off it on to the floor. On light being struck, it was found that a large cauliflower had been brought into the locked-up room by the spirits. The surprise of all was great, and, as you may well suppose, that cauliflower was well examined to see if it was burned black, or contained any part of "Auld Sandy" in it. I am happy to add that, though it fell with force, not a blade of it was injured; and I may add that it either came through the cabinet or from above it, as it passed by my head with a hissing like sound. Mrs. Paton, still in her normal state, came out of the cabinet and had a look at it with the rest, seemingly not much the worse for the ordeal through which she had passed. The gentlemen who had tied and sealed her, at this time, looked at the knots and seal, and found them intact. I may here add that, I had the cauliflower weighed the next morning, and its exact weight was 3½ lbs. It was claimed in the circle by the lady with whom Mrs. P. was stopping, and on reaching home, about a mile distant from where we were sitting, it was proved beyond the shadow of a doubt to be hers. I may also state that both the lady and her husband are people of position, and old and much-esteemed residents of Sandhurst. And they bore willing testimony to the genuineness of the extraordinary phenomenon of which they, in common with all in the room, had been the witnesses. (Mr. Paton, on this occasion, did not accompany his wife from Castlemaine, he having been detained on business.) With a view of giving Mrs. Paton a rest, the choir sang and played the Te Deum and some other music, Mrs. P. meanwhile becoming either entranced or put by her guides into the magnetic sleep. She was then sitting betwixt the two chairmen. The lights were again put out, and in a little Mrs. P. called out, "They have taken my chair back into the cabinet," and at the same time the table was overturned. On lighting up, beyond this, it was seen that no other manifestation had occurred. Light again put out, when Mrs. P. called to the two chairmen to take her hands, she being afraid, as she felt like a cold hand passing over her face. The light was again struck in a few minutes, as Mrs. P. could feel that the control had left her, when, much to the annoyance of Mrs. P., and the merriment of all present, it was seen that her guides had blackened her face with charcoal. Not a mark was on either her hands or on the bag, so there was method in this "madness." In her own family circle at Castlemaine, on Sunday, her spirit-child whispered in her ear, "They are going to blacken your face at Sandhurst, mamma."

The seance being now over, those present sang the Evening Hymn, and afterwards gradually departed, some of them much exercised in their minds as to the cause of the phenomena, whilst those who possessed a knowledge of it rejoiced at what they had seen and heard, adding, as it did, another link to the chain of evidence which unites us all—whether we can believe it or not—to those loved ones gone before.

"From doubts and fears by truth set free,

They join with us to sing—

O, Grave! where is thy victory?

O, Death! where is thy sting?"

THE CHAIRMAN.

Sandhurst,

18th May, 1876.

TRACTS FOR THE PEOPLE.

We have before us a series of four Tracts recently issued professedly, by the "Society for the propagation of the Truth." They are good sound rational brochures very different in style to the milk and water article so freely distributed by our orthodox friends, though the title of the first "Confessions of a Sinner," would be apt to mislead those who went no further. On looking into it we find that his sin consisted in for many years believing Doctrines and Dogmas, founded on the Bible but derogatory to the dignity of God; he had however repented of his sins, roused himself from his apathy and by the exercise of his reason sorted the wheat of the Bible from the chaff, and thereby attained a higher conception of the wisdom and love of God. Several texts from the scriptures are introduced directly contradictory of each other. No. 2 gives information in regard to the Bibles and Saviors of antiquity, tending to show that the basis of the present Bible and the dogmas founded upon it was derived from the more ancient systems of religion in Persia and India. No. 3 is a brief analysis of the life of Jesus, in it the writer calls attention to the striking analogy between the record of it, and that of Christna. Whilst admiring the simple religion and noble character of Jesus he deprecates the gilding and surplussage hung about him by the churches, which serves to mar instead of enhancing the beauty of his character. No. 4 is a collection of extracts from the sayings and writings of many eminent progressionists both in and out of the church indicative of the advanced opinions on religious subjects now current.

THEORY OF THE PHYSICAL MANIFESTATIONS. (Conclusion.)

THE explanations which we have given with respect to the physical manifestations are, as will be seen by a brief reference to our first article, based upon the observation of facts and a logical deduction therefrom; our conclusions go hand in hand with what our eyes have seen. The question now arises how the modifications in the ethereal matter are produced which render it visible and even tangible. We shall allow the spirits whom we have consulted on this subject to speak first, intending only to accompany their revelations with a few appropriate remarks. The following answers have been given to us by the spirit of St. Louis, and they agree in all essential points with the answers given to us previously by other spirits:—

1. How can a spirit appear with the solidity of a living body? *By combining a portion of the universal fluid with the fluid given off by a proper medium.* This fluid assumes under the influence of the will of the spirit any form he desires, but this form is generally impalpable.

2. What is the nature of this fluid? It shares the nature of all fluids, we have no more suitable name for this agency.

3. Is this fluid material? It is what you might term semi-material.

4. Does this fluid enter into the composition of the perisprit? Yes, this is the real body which unites spirit and matter.

5. Is this fluid connected with the vital principle? It is identical with it.

6. Is this fluid an emanation of God? No.

7. Has it been created by God? Yes, everything is created except God Himself.

8. Does the universal fluid bear some resemblance to the electric fluid, with the effects of which we are acquainted? Yes, it constitutes its very essence.

9. Is the ethereal substance which fills the interplanetary space, the same as the universal fluid in question? Yes, it surrounds all worlds, and without it, life would be impossible. If a man attempted to get beyond the fluidic sphere which surrounds the globe he dwells upon, he would die, because the life-giving principle would withdraw itself from him to join the mass again. It is this fluid which animates you and which is introduced into your bodies by the respiratory apparatus.

10. Does the same fluid surround all the celestial

bodies? The principal qualities are the same, only it is more or less refined and ethereal according to the nature of the globes; the fluid which surrounds your earth is one of the most material we are acquainted with.

11. Since this fluid composes our perisprit, it seems to be there in a state of condensation approaching in some degree the density of matter? Yes, but only to a certain extent, for it has none of its properties, it is more or less dense in accordance with the nature of the different worlds.

12. Is it spirits who have become solid that move the tables? A direct answer to this question would still leave it unsolved. When a table moves under your hands, the spirit evoked by your spirit takes substance out of the reservoir of the universal fluid, and animates that table with a fictitious kind of life. The spirits who produce these kinds of effects are always inferior and low spirits who have not yet entirely disengaged themselves from this fluid or perisprit. The table being thus prepared according to this wish, the spirit, that is the rapping spirit, moves it hither and thither under the influence of its own fluid, which had been liberated for this purpose from its own spiritual body. If the body it desires to lift is too heavy for it, it calls in the aid of other spirits of the same order as himself. This explanation is, I hope, clear to your understanding.

13. Are the spirits whom he calls to his assistance lower than himself? They are almost always of the same rank; but they often also come of their own accord.

14. We understand that superior spirits do not occupy themselves with things which are below them; but we ask if, notwithstanding their highly de-materialised condition, they would be able to do so if they willed it? They are possessed of moral force in a similar manner as the lower spirits are endowed with physical force; if they wish to make use of physical power, they call in the aid of those who have it. We have told you already before that they employ the services of inferior spirits as you do those of porters or other menial servants. Cæsar and Napoleon won their battles not by physical influences, but by a sort of moral magnetism.

15. Whence does M. Home's special power proceed? From his organisation.

16. What is its peculiarity? This question is not exact.

17. We ask whether it is a peculiarity of his physical or moral organisation? Of his organisation generally.

18. Are there any amongst the persons present possessed of the same faculty? Some have it to a certain extent. Has not one of you caused the table to move?

19. When a person moves an object, is it always by the aid of a strange spirit; or can the action proceed from the medium alone? Sometimes the spirit of the medium can act by itself, but generally it is done with the help of the evoked spirits; the difference is readily discovered.

20. How is it that the spirits appear in the garments which they wore on earth? Very often they only appear to do so; but is it not reasonable that the spirits, in order to be recognised by you, should appear in garments which you have known them in during their lifetime.

21. What do you mean when you say that these garments are only apparent? I mean that on touching them you would feel nothing.

22. If we have understood you right, you have said that the vital principle resides in the universal fluid; the spirit takes from that fluid the semi-material *enveloppe* which constitutes his perisprit, and it is through the medium of that fluid that he acts upon inert matter. Is this so? Yes, he does animate matter with a semblance of life; in the same way matter is also endowed with what you call animal life. The table which moves under your hands, lives and feels like an animal; it obeys of its own accord the behests of an intelligent being. The spirit does not lift the table as a man lifts a load; when the table rises, it is not that the spirit raises it, no, it is the animated table itself which is obedient to the intelligence of the spirit.

23. As the universal fluid is the source of life, is it at the same time also the source of intelligence? No, the fluid only animates matter.

This theory of the physical manifestations presents some points of contact with the one we have given, but in some other respects it also differs from it. But from both flows this important piece of information that the universal fluid, in which resides the vital principle, is the principle agent of these manifestations, and that this agent receives its impulse from the spirit, both incarnated and dis-incarnated (*errant*). This fluid when condensed, constitutes the perisprit, or semi-material *enveloppe* of the spirit. During the state of incarnation, this perisprit is mixed with the matter of the body, in the erratic state (*dans l'état d'erraticité*) however, it becomes liberated from its material fetters. Now, two questions present themselves here, that of the apparition of the spirits, and that of the movement impressed upon solid bodies.

With respect to the first, we shall say that, in its normal state, the ethereal matter of the perisprit escapes our senses; the spirit alone can see it in dreams, in somnambulism, and even during partial sleep, in short, whenever there is either a total or partial suspension of the activity of the outward senses. When the spirit is incarnated, the substance of the perisprit is more or less closely united with the matter of the body, or, if we may be allowed to express ourselves so, more or less adherent to it. In certain persons there is, so to speak, a kind of oozing out of this perispiritual fluid. [Remember Baron von Reichenbach's sensitives in the dark chamber.] In consequence of this mediumistic organisation, and this, in reality, constitutes the essential quality of mediums for physical manifestations. [Eliphas Levi says the same thing, and actually calls Mr. Home a patient, suffering from contagious somnambulism.] This fluid emanating from the body combines itself, in accordance with laws still unknown to us with that which forms the semi-material *enveloppe* of a strange spirit. This combination is followed by a material alteration, a kind of molecular reaction, which in a moment changes the properties of the two fluids in such a manner as to render them visible and even tangible. This effect can be produced with or without the concurrence of the will of the medium, and it is this characteristic which marks the distinctions between natural and voluntary (*facultatif*) mediums. The fluidic emission may be more or less abundant, hence the mediums are more or less strong; but this emission is not permanent, which fact explains the intermittent nature of the power. Finally, if we take into account the degree of affinity which may exist between the fluid of the medium and that of a given spirit, we will easily understand that his influence will be felt by some mediums and not by others.

What we have said here applies also evidently to the mediumistic power with regard to the movement of solid bodies; all that is now left to explain is the *modus operandi* of the movement. According to the above given answers, the question presents itself in an entirely new light; thus, when an object is set in motion, lifted up, or thrown about, it is not the spirit who lays hold of it, pushes or lifts it, as we could do with our hands; the spirit, so to speak, saturates the object with his own fluid combined with that of the medium, and the object, thus momentarily vitalised, acts like a living being, with this difference however, that, having no will of its own, it only follows the impulse of the will of the spirit, and that will may be the will of the spirit of the medium or that of a strange spirit (*incarnate?*), and sometimes both together, acting in harmony together, in accordance with the degree of mutual sympathy existing between spirit and medium. The sympathy and antipathy which may exist between the medium and the spirits who are engaged in the production of these material effects, explains why all are not adapted to produce them.

Since the vital fluid, agitated in a certain manner by the spirit, gives a fictitious and momentary life to inert matter, and since the perisprit is nothing else than this same vital fluid, it follows that whilst the spirit is incarnated, it is he who gives life to the body through the medium of his spiritual body; he remains united with it as long as the organisation permits; and when he withdraws, the body dies. Now, if in place of a table, a wooden statue is substituted, and the same action extended to it as was to the table, we shall have a moving

and rapping statue, which will give answers accordingly; we shall have in short, a statue momentarily animated by an artificial life. [This explanation is apt to remind the classical student of some of the legends in Ovid's Metamorphoses, but especially of the transformation of Pygmalion's ivory statue into a real woman.

[Corpus erat: salient tentatæ pollice venæ.] What light this theory throws upon a large number of hitherto unexplained phenomena! How many allegories and mysterious effects does it not explain? It is in itself a complete philosophy.

MESMERISM, OR PSYCHOPATHY.

By W. H. TERRY.

(Conclusion.)

HAVING briefly described the different Mesmeric states, I will now explain the method by which these states are induced, which should be thoroughly understood by the persons intending to operate before they make the attempt. To give a fair prospect of success, it is necessary that the operator should have some confidence in the existence of innate Mesmeric power, this he may do whilst still comparatively ignorant of its philosophy. The existence of Electric and Magnetic forces in the atmosphere and in matter is pretty generally recognised, whilst the origin and true relation of these forces thereto is but little understood, so it is with Mesmerism, an intimate knowledge can only be acquired by experience. As stated in Part I, a Healthy Organization is a Primary Condition, and no person who is diseased, or deficient in nervous energy, should attempt the operation. I would particularly caution not only intending operators, but those who intend to submit themselves to their influence to look to these points, for both will suffer by their infringement. Those who combine physical energy with great power of will, are the most successful. Where the Organs of Firmness, Combateness, Concentrativeness and Benevolence are above the average, the possessors will generally be able to influence successfully a large proportion of their subjects. Yet in some instances these fail to produce the slightest effect on even delicate subjects, although the same subject may be readily influenced by persons of less Mesmeric power. Congeniality of Magnetism determines to a great extent the curative influence upon the patient. Where the sensations produced are pleasant and soothing, both operator and patient may be sanguine of success, but where on the contrary they are unpleasant, or leave any excitement on the subject, it is better to desist, and seek another operator. Many Biologists and Mesmerists who are very successful in producing striking physical and psychical phenomena, are very bad curative agents. The central idea of the operator should be to do as much good as possible, the phenomena that occur in doing this are frequently more interesting to the True philosopher than those that are produced merely as a manifestation, and often to the detriment of the nervously susceptible subject. In my own experience, though not of a strong physical constitution, I have frequently succeeded in producing a decided Mesmeric state, and eventually a cure, where powerful operators had failed to produce any effect. The reader who is assured that he understands my description of the Mesmeric states, should if practicable make his first essay on one who has been Mesmerised before, or whom he has good reasons to suppose is a susceptible subject, but he should avoid experimenting upon any persons who are of a highly nervous temperament, or suffering from any nervous disease, as in such cases conditions may be induced that he neither anticipates or understands, and should he lose his presence of mind the patient would suffer. If the operator and patient have confidence in each other it is better for them to be alone, or if a third party is present they should sit quietly in the back ground, and out of the range of vision of the operator and patient.

Before commencing the experiment explain to your intended subject that there is nothing to fear, there is neither danger or unpleasant sensations to be anticipated, but on the contrary a soothing and refreshing influence. Place your subject in as easy a position as

possible, either in a high-backed chair or couch, where there is a rest for the head as well as the body. Next in a preliminary experiment, take the subject's hands in yours (sitting at the front, or right side of them) and grasp them holding them upwards, the inner portion of your thumb covering the corresponding portion of the subject's, the fingers of the subject's hands being partially closed enables you to grasp the back of their hand with your fingers. Fix your eyes steadily upon your patient, endeavouring to focalise your gaze upon the pupil of the right eye. Do not let the eye waver, but gradually increase the intensity of your gaze. If at the expiration of about five minutes the subject's thumbs feel moist and cool, you may be sanguine of success. Instruct your patients if they feel a desire to close their eyes not to resist it, and a few minutes after the eyes close, gently release the hands and commence making passes from the head to below the ribs passing the hands off to the right and left, rise them slowly clear of the body, to above the level of the head, bring them together and repeat the pass. This should be done freely and gracefully, without any effort except of the will which should realise a steady desire to produce the state sought for.

After the subject has apparently succumbed to your influence, he will sometimes open his eyes and appear to have thrown off all the effects, but do not let this disconcert you in the least, keep your eyes steadily fixed on his, and make slow passes all the time and you will generally find the eyes reclose and remain so. The experiment may be continued for 20 or 30 minutes, according to the strength and patience of the operator. Do not be discouraged at a first failure, I know of many instances where nothing definite was experienced until the second or third operation. If the subject is at all restless or excitable the following plan may succeed where the former method would fail, viz., Tie a silk handkerchief loosely round the eyes, placing the patient in an easy sitting position as before described, place both your hands upon his head and keep them there with a slight pressure for about five minutes, then gradually bring them over the forehead, very near but without contact, down as low as the stomach, and continue to make passes as described before. If you fail to induce sleep after 10 or 15 minutes' trial, do not occupy more time for that purpose, but (presuming your object to be curative) concentrate your energies upon the impartation of strength and nervous energy to your patient, make long steady passes from the head to the hips, and as the hand passes over any known weak part throw a little more energy into it. The Mesmeric curative influence often operates without producing any definite sensation upon the patient at the time of application, therefore to give a case a fair trial, you should persevere for at least a week, and carefully note any change that occurs in the patient's condition. If the patient is better either as regards their peculiar ailments or general health, it should be sufficient inducement to continue your efforts.

It is not necessary to enter into any elaborate instructions on the mode of applying Mesmerism to the cure of particular diseases, if the instructions given in my last article are followed, "of Mesmerising by the long pass, from the head to the hips," merely concentrating the will on the known weak parts as the hands pass over them. Where local disease exists, there is either a stagnation, or (where inflammatory) an excessive action in the parts. Where the former condition exists the Mesmeric fluid causes action and circulation. In the latter condition it soothes and tones the affected portion of the body, and draws off the inflammation, by so doing often enabling the patient to procure refreshing natural sleep which under previous conditions they were unable to obtain. It is not well to Mesmerise on an empty stomach, nor soon after a full meal. In the one case you cannot impart much Mesmeric influence without exhausting yourself, and in the other case your Magnetism is gross, and hence not so efficacious curatively, and unless your digestive powers are very strong, digestion will be at a standstill during the time you are operating and for some time after. There is greater difficulty to Mesmerise a hungry person than one who has recently eaten, it is not at all disadvantageous to the patient to

be Mesmerised soon after a meal, for the process of digestion is aided rather than impeded by the Mesmeric stimulus. Neither operator nor patient should take anything of a stimulating nature for at least two hours preceding the process. It is, however, necessary that the operator, to keep up his stamina, should take nourishing but easily digested food and go out in the fresh air as much as possible. If practicable the process should be continued daily, for twenty or thirty minutes, and in acute cases twice a day, but it is useless for the operator to continue after he experiences exhaustion, or ceases to feel the influence passing from him to the patient. When sleep is induced it is not necessary to continue the passes for any length of time, you may if you desire it leave the patient to sleep off the influence, but leave some one to watch him who could report to you should the patient not awake within a reasonable time. Although many awake from the state as from a natural sleep, the majority require to be De-mesmerised. To do this effectually it is necessary to realise that the patient is charged with your magnetic energy and sleeps through the influence of your will. By willing them to awaken, you materially assist the process of De-mesmerisation, indeed in some instances it is all that is needed, but in most cases it is necessary to make light upward passes, blowing at the same time on the forehead. It is as well to announce audibly your intention to awaken him, for whether he hears you through the material or Spiritual senses, it will prepare him, and facilitate the operation. In cases where the patients reach the somnambule or clairvoyant state, it is better to ask them "when in those conditions" what is the best and easiest method to adopt to awaken them, the information so obtained is always valuable. Cases sometimes occur (but very rarely) where the operator is unable to wake his subject, when this happens there is no cause for alarm. My impression is that these instances only occur where a persistence of the state will be beneficial, and provided the state is a tranquil one, the patient might sleep for two or three days without injury or exhaustion, though such a persistence is highly improbable. This persistence of the sleep only occurs with those newly Mesmerised or in delicate health, which is corroborative of my idea that it is natural and necessary, and should not be fought against.

Curative Mesmerism is now being systematised under the more appropriate name of Psychopathy, or "Soul Cure," the student of which must acquire as a basis for the scientific application of the power a knowledge of physiology, particularly as regards the nervous system, the situation of the different nervous centres and the ramifications of the nerves connected with them. With this knowledge the magnetic fluid may be economised and a more rapid effect produced by the direct application to the nervous centres connected with the seat of the disease, or to the corresponding portion of the brain. I have frequently cured severe headaches and relieved local pains in a few minutes by this system, but the elaboration of it is too extensive to be comprehended in this article, the object of which is to give an outline of the philosophy of human magnetism, and the rudiments of its practice, after mastering which the student will be able to read understandingly some of the recent works published by practical psychopaths, in which the whole system is elaborated.

W. H. T.

THE CIRCLE REGISTER.

The proposal "To all Truthseekers" in last Harbinger, has been responded to, and is now an established fact, but it has not received the attention it deserved from those who might be supposed to be most interested in the progress of truth, and we earnestly call upon all Spiritualists and Investigators to send in the particulars there suggested, at their earliest convenience. Any genuine believer and inquirer can scarcely refuse so slight an exertion for an organisation which has already accomplished something, and may do still more. All communications are strictly private.

THE NEMESIS OF CRIME.

By THOMAS BREVIER.

COMMUNICATION by voice and vision are perhaps the oldest as well as the most universal means of spirit-intercourse with men. The spirits may be bright or dark, the vision enchanting or terrible, the voice may be a divine call to the prophet, or the whispered suggestion of the tempter; or it may be the spirit of some poor victim of human guilt who has not yet learned the lesson of forgiveness, burning to inflict vengeance on the perpetrator of the crime which has sent it so untimely to the spirit-world. The vision may be seen by the natural eye, the voice be audible to the outward ear, or they may be addressed only to the inner sense. History, sacred and secular biography and general literature, the experience of modern mediums and contemporary events recorded in our public journals, are replete with the example and illustration. Tasso held long conversations with his spirit-friend. Sir Charles James Napier tells how he captured one of the robber bands that infested India by a spirit-voice which told him where they were, in a direction quite contrary to the one he was pursuing, and contrary to all expectation and probability.

In the discussions on Spiritualism on platforms and in newspapers, now so frequent, one of the most common objections takes the form of the inquiry, *Qui bono?* and with the more unreflecting and captious objector it generally means, Why do not the spirits tell us something that we want to know? When they enter into particulars it commonly turns out that what they want to know is the future price of stocks and shares on a particular day, the winner of the next Derby, or the perpetrator of a murder. To such minds it is of little avail to point out the historical and scientific, the moral and religious significance and value of the facts presented. To all this their eyes they have closed, and their ears are dull of hearing, and their hearts they have hardened. If they had the supreme ordering of affairs the spirit-world would be little more than an adjunct to Scotland Yard and an aid to gambling on the turf and the Stock Exchange; and the ministry of angels would consist mainly in the recovery of lost property and stolen teapots and the handing over of criminals to the hangman. It is a sad revelation of the gross materialism and low moral state of our conceited nineteenth century, that in social intercourse and in public discussions such views should be presented and applauded. Whatever may be said as to the slight intrinsic worth of spirit-messages in general, they rarely indeed descend so low as that.

Not that such things lie altogether outside the province of spirits, or at least some of them. Among savage tribes mediumship (by whatever name called) is often applied to recover stolen goods and detect criminals. And in more civilised communities instances occur in which crime, especially the capital crime of murder, is detected, and its perpetrators punished through the intervention of their murdered victims. The tragic drama, ancient and modern, is largely based on this conception of the Nemesis of crime. The two greatest tragedies of Shakespeare hinge upon it. In Hamlet the whole catastrophe is brought about by the restless perturbed spirit of the murdered king appearing to his son as when in life, and goading him by his sense of filial duty and the impulse of natural affection, to "revenge his foul and most unnatural murder." In this case both the appearance of the spirit and his communications address themselves to the natural senses; he repeatedly presents himself to others as well as to the meditative prince, and his first appearance is not to him. The Ghost is subsequently seen and heard by the scholarly and sceptical Horatio, who asseverates—"Before my God I might not this believe without the sensible and true avouch of mine own eyes!" In the closet scene with the Queen it would seem to be only to the spiritual senses of Hamlet that the spirit addresses himself, for he is invisible and inaudible to the Queen. So also in Macbeth we have exemplified both these methods of communication.

The supernatural beings he encounters, "who look not like inhabitants of the earth and yet are on it," and who kindle into a flame the spark of guilty ambition in his breast, are seen and heard by Banquo as well as himself, and their strange weird predictions are verified by events. They are therefore objective; while the air-drawn dagger, the apparition of Banquo with his gory locks, and the voice which calls to his affrighted soul—"Sleep no more; Macbeth hath murdered sleep!" are apparently what would be called "subjective;" but they are not therefore unreal, or uncaused by an external agent, the mere creation of the distempered mind; facts related to the spiritual senses alone are no more necessarily illusion than those which are perceived by the bodily senses. Shakespeare's marvellous fidelity to human nature is perhaps nowhere more apparent than in those incidents and reflections in his drama which illustrate man's relation to the supernatural. They are a profound study for the Psychologist. The calendar of crime presents many cases in which murder has been discovered, and the murderer brought to criminal justice by an intervention manifestly supernatural; in all probability that of the victim who had been thus sent unprepared to the dread account. The instances of Stockton and of Maria Martin are familiar examples, and many others of like kind have from time to time been cited in these pages. But no more striking instance of the sure-footed Nemesis of crime through the agency of its victim can be presented than that of the wretched man who has so recently suffered the extreme penalty of human law. Wainwright was a man of education and ability, and especially had considerable talent as an elocutionist. It is said that one of his favourite recitations was "The Dream of Eugene Aram;" in which it will be remembered occur the lines:—

And then he sat beside the lad,
And talked with him of Cain:
And long since then of bloody men,
Whose deeds tradition saves;
Of lonely folk cut off unseen,
And hid in sudden graves;
Of horrid stabs in groves forlorn,
And murders done in caves.
And how the sprites of murdered men
Shriek upward from the sod;
Aye, how the ghostly hand will point,
To show the burial clod:
And unknown facts of guilty acts
Revealed in dreams from God!
He told how murderers walked the earth
Beneath the curse of Cain;
With crimson clouds before their eyes,
And flames about their brain,
For blood hath left upon their soul
Its everlasting stain!
"And well," quoth he, "I know for truth
Their must be extreme;
Woe! woe! unutterable woe
Who spill life's sacred stream!"

That very night, while gentle sleep
The urchin's eyelids kissed,
Two stern-faced men set out from Lynn,
In the cold and heavy mist,
And Eugene Aram walked between,
With gyves upon his wrist.

Could any presentiment have crossed the mind of the reciter that the fate indicated in these lines would be his own? Yet that day twelvemonth that the murder of Harriet Lane was perpetrated, witnessed his arrest for the crime, and we know what has been his doom.

That this was brought about by the intervention of an intelligent power, *ab extra* to the agent through whose action the murder was discovered, we now know from his own deliberate statement, evidently made under a deep and solemn sense of responsibility. It is part of a very affecting letter addressed by him to Wainwright, while in Newgate, a few days before his execution. It has already gone the round of the press, but its peculiar character gives it a special claim upon our pages. We quote from the letter signed "Alfred Philip Stokes," as it appeared in the *Times* of December 20th:—

"I do hope and trust you will consider that in giving my evidence against you I only fulfilled a national duty, which I believe was the will of God, and which I know was done in the interests of humanity. When I say that it was the will of God, I must now tell you more of the details of the strange promptings I had

to open the parcel than I have hitherto made public. Perhaps you think, as I know many in the world think, that I was only moved by a base and a prying curiosity. But I can assure you, between myself and God, that it was not that, but that I, in reality, was urged as it were by a strange mysterious agency for which I can scarcely account. Probably the world may laugh, and you too, at what I am now going to tell you; but I declare it to be true. It has caused me more than ever to be convinced that there is a God and a superhuman power around us, and I hope it will cause you to think so, too. These unaccountable promptings began the very moment you left me with that frightful bundle while you went to fetch the cab. The very instant your back was turned I seemed to hear a supernatural voice say to me three times, as distinctly as though it were a human voice somewhere near me, "Open that parcel! Open that parcel! Look in that parcel!" I at first thought that perhaps you were carrying away hair, or something not belonging to you, and I hesitated what I should do. I seemed to hear the voice again, and then felt pressed on by an irresistible impulse to open it. I immediately rent it open. The head and hands came up together, and as I stood for a moment aghast at the mutilated head, so grim and yet apparently so pitiable, thinking over and puzzling what I should say to you when you came back, I seemed instantly possessed and controlled by a power and agency—by a cautionary prudence and energy not my own, and certainly not natural to me; and then as I hastily closed up the parcel again, thinking that perhaps it would be best to say nothing about it, I then seemed to hear the same supernatural voice address me again, and say, "Murder: it is a murder. Will you conceal a murder?" I then said, "No: not for my own father. Oh! pray God direct me aright; but shall I give up the very best friend I have had in my life?" You then came up with the cab, took the parcels, and drove away. As I stood for a moment in utter consternation, with my hair feeling as though it stood erect on my head, I immediately seemed to hear the same voice again addressing me, and saying, "Follow that cab." I at once did so; I set out to run as though I was propelled along. I ran till I nearly dropped of exhaustion, and certainly seemed sustained by a strength superior to my own. Thus, from the remembrance of that strange inexplicable power which so suddenly overruled me, I feel convinced that I was really destined to be the humble medium by which that mysterious and barbarous murder was to be brought to light. Had I been left to my own natural impulse in the matter, the probability is that the crime would not have been so fully detected. Under these circumstances, then, I do trust that you will personally forgive me. My own personal grief is very great when I reflect upon the awful position my evidence has placed you in, and the terrible bereavement it has entailed upon your poor wife, your children, and your family."

It is highly probable that the spiritual agency in this case was that of the poor murdered woman. We know that the communication of spirits with mortals is greatly facilitated when the latter are in possession of articles worn or used by the former in their earthly life; and when, as in the instance of Stokes, part of the mutilated body was in temporary possession of one susceptible to spiritual influence, the *rapport* would be very much strengthened, and communication the more readily established. Be this as it may, the fact placed on record is most suggestive and significant, in many ways, to the psychologist and philosopher, to the jurist, the moralist, the divine, and to society at large, no less than to the criminal classes and to those who may contemplate the commission of vice or crime. It lifts a little of the curtain so often called dark and impenetrable, and reveals unseen witnesses and prompters of our doings, and even of our thoughts; and in particular it throws some light on agencies we dream not of in the Nemesis of crime.

ADELAIDE NEWS.

Adelaide, May 23.

SINCE my last letter, I have a few somewhat interesting items of news to record. Although I stated in my last letter that I did not think that the Free Discussion Society would further tolerate Spiritism, I was somewhat surprised to find one of their members delivering a lecture on the subject. I was not present myself on the occasion, but I learn from those who were present that the lecturer (who does not wish his name published) gave a very fair and impartial account of Spiritism past and present. He got his information from books on both sides of the subject, and condensed some useful information in his address. Time did not permit him to complete the question, and so the second part of the lecture is to be delivered next Sunday, and I hope to be present and to send you next month a brief report of what is done. I can only hope that the somewhat severe remarks made upon the Free Discussion Society in my last letter will prove to be false. I find

that they are inquirers after truth, and are even prepared to go so far as to test the question by forming a circle. I understand that a preliminary meeting is shortly to be held to initiate the movement, and I earnestly hope that considerable success will attend our efforts, in which I have no doubt our friends in your colony will join with me.

Some weeks ago the *Protestant Advocate*, alarmed at what I suppose it considered the spread of spiritualistic principles, published a very unfair and one-sided number of extracts from the *Banner of Light*, and called the article "The Spirits' Creed." A fortnight after, a long letter, signed "Henry Williams," appeared, in which Spiritism was defended. The article in question seems to have surprised most people, and in the *Advocate* for the following week appeared a couple of silly letters intended as a reply to Mr. Williams' remarks. That gentleman took no notice of them, and I see that the contributors to the journal are debating as to whether man has such a thing as a soul. Fancy believers in the Bible trying to make it deny the doctrine of the soul's immortality, and yet rather than surrender one argument which appears to favor Spiritism they go to the opposite extreme, deny the whole thing, and try to believe that senseless and foolish notion of re-incarnation—a doctrine far more absurd and ridiculous than anything that Spiritism has ever produced.

IMPORTANT DISCOVERY.

SILK A NON-CONDUCTOR OF PSYCHIC-MAGNETISM.

THE *Spiritual Scientist* of March 23rd publishes the particulars of some experiments made by Dr. Eugene Crowell, which tend to prove that silk is an efficient armour to protect the wearer from the intrusion of mischievous or obsessing spirits. In rudimentary circles, from ignorance of the necessary conditions, there is often a disturbed and discordant condition favouring the control of undeveloped and mischievous spirits who avail themselves of the opportunity to influence any mediumistic person and often succeed in possessing them, causing unpleasant phenomena and prejudicing the ignorant against the whole subject. Dr. Crowell experimented on a case of this kind. A young lady who was obsessed by some insane spirits, was almost immediately relieved. He also experimented by arrangement with his own medium, and an Indian spirit who was one of his most powerful controls. With the head covered, the spirit was unable to act upon it directly, and could only by a tedious process operate through the body on the brain. With the whole person enveloped in silk, the controlling spirit, assisted by another, was unable to influence the medium in any way. The editor of the *Spiritual Scientist* had made two experiments which were corroborative of Dr. Crowell's. We shall take the earliest opportunity of testing the matter and report the result to our readers.

THE REVISION OF THE BIBLE.

WE extract the following from a lecture recently delivered at St. Arnaud by the Rev. Mr. Macdonald, on the "Jerusalem Chamber." That historical apartment is now being used by the committee appointed to revise the orthodox Bible, and in reference to it the lecturer said:—

The present Assembly was composed of all Protestant denominations, and was divided into two committees—one on the old Testament, and one on the new. The Old Testament committee had had great difficulty with the natural history of the Bible, the names of many of its animals being very difficult to trace to their Hebrew or Greek source. The New Testament committee were also much confused over the word "hell." Some were desirous of striking it out altogether and substituting for it the Greek name Hades, or the Hebrew title of Gehenna; and on one occasion a grim joke was perpetrated unconsciously by the chairman, asking those who were for hell to put up their hands, when about thirty did so.

The lecturer does not inform us how many the committee consists of, but it appears that a good sprinkling of them are still clinging to hell.

THE EDDY'S.

VERY little has been heard of late of these celebrated mediums whose materializations and other marvellous manifestations were so graphically described by Colonel Olcott last year. The reason of the apparent cessation of their manifestations appears to be that William Eddy the "materializing" medium has been travelling in search of a new location, the family being inclined to pulmonary disease, found the winter season too severe, and by the advice of their spirit guides are seeking a milder region. William has temporarily located at Ancora, New Jersey, and during the latter part of February gave a series of seances (some at private residences), at which most satisfactory phenomena were obtained. Mr. A. E. Newton (author of "Ministry of Angels"), sends a report to the "Banner of Light," March 25th, of several seances witnessed by him at which numerous well-defined forms appeared and were frequently recognized by friends or relatives present. Mr. Newton's letter is accompanied by the following testimonial to the genuineness of Mr. Eddy's mediumship:—

TESTIMONIAL.

The undersigned, residents of Ancora, N. J., having attended one or more seances for "materialization by spirits," so termed, gratuitously given at various private residences in this place, by William Eddy, late of Chittenden, Vt., hereby testify that we have witnessed, on these occasions, occurrences of the most interesting and extraordinary character—namely, the appearance of the forms, as we believe, of a number of persons who have years since departed this life, among them several who, as relatives or friends, were well known to some of our number, and who have been positively identified by those most intimate with them—the whole occurring under such circumstances as to preclude the possibility of collusion or confederates, and as to afford no ground, in our judgment, for the imputation or suspicion of fraud of any kind upon Mr. Eddy. We therefore regard the remarkable phenomena occurring in his presence as well worthy the investigation of all interested in the momentous fact of spirit return.

MRS. S. T. THOMPSON,
M. R. THOMPSON,
SAMUEL T. THOMPSON,
LEWIS LACROIX,
MRS. M. A. LACROIX,
JOHN BLATHERWICK,
CHAUNCEY PAUL,
GEORGE T. CALDWEL,
HENRIETTA K. R. CALDWEL,
J. W. SPAULDING,
E. W. SPAULDING,
A. F. SPAULDING,
GEORGE HASKELL,
STILLMAN MORTON,
C. A. MORTON,
GERMAN WEEDEN,
GEORGE HUTCHINS,
MARY HUTCHINS,
ETTA J. DECKER,
MARY A. CROWE,
SARAH W. GOODALE,
FRANK B. GOODALE,

March 5th, 1876.

THE "Bendigo Advertiser" of May 20th, contains under the heading of "Amongst the spirits at Sandhurst" A very voluminous report of the seance at the Energetic Circle described in our columns, the facts being fairly and impartially, stated. The same paper of the 27th May, also reports an ordinary seance of the circle held the following Sunday, the most striking manifestations at which appear to have been the rapid tying and untying of the medium by the spirits, the spirit lights were also visible, but the reporter confounds a shaded lantern, which is used during the cabinet manifestations with John King's Light.

MOHAMMED AS A MEDIUM.

A Lecture delivered by Hudson Tuttle, Feb. 6th, 1876, in Chicago.—(From the Religio-Philosophical Journal.)

(Concluded.)

THE FAMILY FEAST—ALI.

In the fourth year of his mission, having converted ten respectable citizens of Mecca, he resolved boldly to announce his prophetic office. He invited his family to a feast and said to the assembly: "Friends and kinsmen, I offer you, and I alone can offer, the most precious gifts, the treasures of this world and of the world to come. God has commanded me to call you to His service. Who among you will support my burden? Who among you will be my companion and vizier?" A smile of scorn went round the festive board, and then there was silence. Then Ali, a youth of fourteen, amid scoffs and sneers, impatiently cried: "Oh, prophet, I am the man! Oh, prophet, I will be thy vizier! The event proved that Mohammed made no vain boast, and the intrepid Ali gained in after years, when Islam fought for the supremacy of the world, the title of the Lion of God. Mohammed had gained only a few converts, and had not in the least shaken the hoary structure of idolatry. His disciples were devoted, and, perhaps, because the truths they accepted, were directly in the line of progress, Islamism would have extended itself in time over Arabia. He, however, would never have lived to have seen it rank as one of the great religions of the earth. Discouraging as was the prospect, Mohammed never faltered. The voice continued to speak and he felt assured that it was divine. A great trial fell to his lot; Cadizah, his beloved wife, who had been a second voice to him, first to understand the vastness of his mission, first to accept him as an apostle, who had cheered him in his loneliest hours, and borne cheerfully persecution, detraction, obloquy, and scorn for his sake, departed to the land of shadows. While this great grief oppressed him, Abu Talib also died, and Mohammed felt insecure under the protection of his successor. He felt that his reward was inadequate to the time expended, and determined to remove to scenes more promising. In the eye of human policy, Mecca, the centre of idolatry, where it had consolidated and grown gray with centuries, where pride and interest were allied with superstition, was an unpromising field for the incipient reformation. An outlying province, less under the dominion of old beliefs, would be altogether more favourable.

HIS DEATH RESOLVED.

The storm he had evoked had become ungovernable, and he was no longer safe under the protection of his family. His preservation, constantly surrounded by enemies exasperated by his stinging words, and what they considered sacrilegious utterances, is a remarkable illustration of the power of custom, the unwritten law of the community. It was determined that each tribe should sheath a sword in his body that the guilt might be common and thus the vengeance of his family avoided. An angel revealed the danger, and with his steadfast companion Abubeker he fled to the cave of Thor, a league from the city. His enemies came in their search to the mouth of the cave, but as a spider had spun its web over the entrance, and a pigeon had built her nest by its side, they were convinced that it was deserted and withdrew.

"We are only two," despondingly said Abubeker.

"There is a third," replied Mohammed. "There is a third—it is God himself."

A historian has said a thrust of a lance at that time might have changed the destiny of the world. Nay, destiny is not thus diverted. They who are fated to lead never meet the lances of chance. They possess charmed lives, and the dagger of the assassin, the shock of armies, the fatalities of nature are naught until their work is done.

THE HEGIRA.

The people of the city afterward called Medina were already prepared to receive him by a series of most fortunate circumstances. They had conquered a tribe of Jews, who in their bitterness were constantly prophesying

of the coming of a great prophet, a Messiah who would deliver them from bondage. It was their time-old story, in Egypt, in Babylon, in Jerusalem, a moan for a redeemer never to come. But their expectation had great influence on their conquerors. The superstitious Arab stood in dread of the fearful magical book of the Jews, and believed it opened the future to their gaze. Hence when some pilgrims went to Mecca heard Mohammed proclaim himself a great and deliverer, they returned to Medina with the wonderful story, and it was decided to outwit the Jews by making the coming prophet their own. They sent for missionaries, were converted, and invited Mohammed to come to them. At the hour of midnight in a dark ravine near Mecca, a delegation held a solemn conference with Mohammed and his kinsmen, and promised to receive him as a brother, obey him as a leader, and defend him to the last extremity.

"But if recalled by your country, will you abandon us?" they anxiously asked.

"All things," he replied, with a smile, "are now common between us. We are bound to each other by ties of honour and interest. I am your friend, and the enemy of your foes."

"But if we perish in your service, what will be our reward?"

"Paradise."

"Stretch forth thy hand."

Then they took the oath of allegiance and fidelity. The patriarchs delivered him into the hands of the delegated escort from Medina. He at once lost their protection, and his enemies, unrestrained, pursued him like hungry wolves. But he escaped, and arrived safely at his new abode.

A GLANCE AT HIS LIFE.

Thus far the distinguishing feature of Mohammed's teaching were love for man and loyalty to God, and what has been called his intense egotism was only an appreciation of his glorious mission. Despising carnal weapons, yet like Christ he in moments of wrath hurled withering invectives against his opposers, and like Him he taught humility and sublime charity. His virtue was above reproach. His devotion to Cadizah is an eastern proverb. He never frequented the wine shops or looked on the amusements of the vulgar. He was fond of children, visited the sick, was gentle, humble, and kind. He always waited on himself, mended his own garments, milked his own goats, and never struck anybody in his life. When asked to give a curse, he said: "I have not been sent to curse, but to be a mercy to mankind." Once when unkind to a beggar a verse of the Koran reproached him: "Use no violence in religion." He disdained the life of a hermit, yet initiated the simplicity of that life. He never tasted wine, and his hunger was appeased with a scanty allowance of barley bread, with milk and honey on rare occasions. His ordinary diet consisted of dates and water.

It must be admitted that the character of Mohammed underwent a great change after the hegira. The persecuted reformer begging a hearing for the inspirations received in the solitude of the cave and the waste was received by the people of Medina with open arms. His scattered disciples in Abyssinia resorted to his standard, the covert ones at Mecca rallied around him, and he became a chieftain at the head of an army able to enforce his doctrines.

He maintained an austere simplicity. When he preached he leaned against a palm tree, not indulging himself in the luxury of a chair pulpit. The ambassador from Mecca was astonished by the respect and reverence paid him by the faithful. "I have seen," said he, "Chassees of Persia and Casars of Rome, but never did I behold a king among his subjects, like Mohammed among his companions."

THE VOICE CHANGES.

To this nation of devotees his word was infallible law, and they saw glory only under his banner. The world cast its shadow over the crystal revelations of the early day. The voice lost its certainty with the passing of the condition on which that certainty depended. It had revealed moral truths and general maxims for the con-

duct of life. Its purity of diction has been the wonder of posterity, and when compared with the surrounding darkness proves better than aught else its supernatural origin. It is not the voice of an insane or deceiving camel-driver, but of wisdom itself, which for thirteen centuries has furnished the bread of life to hundreds of millions, and at present is studied by learned scholars in all the great divisions of the globe, who seek to master its beauties of thought and expression. After the hegira, an entirely new series of conditions were imposed, antagonistic to the clear pronunciation of the voice. This sensitiveness, by which the spiritual nature of the prophet is brought into contact with the spiritual universe, is fostered by solitude, by contemplation, by the escape from the antagonism and conflict of the world, and is obscured by the clamour of the crowd, the intoxication of success, the mingling with the ways of men.

The prophet at the head of an army did not await the promptings of the voice. Only by glimpses momentary could the light pierce the clouds which began to envelop his spiritual perceptions. The reformer became lost in the statesman and general. The oracle now uttered manifestoes and legal regulations, in a stilted, inflated style, materially different from the diction of earlier productions.

NOT A HYPOCRITE.

Not that Mohammed was a hypocrite. He was consistent throughout his entire life; more so, perhaps, than any other example afforded by history. The character of apostle and general are the antipodes of each other. One inaugurates reforms, the other executes, and usually ages intervene between the two. Christ taught and Constantine enforced. Mohammed combined both these characters. He lived two lives. The apostle before the hegira, when he laid the foundations of his religion, and after the hegira the statesman and general who enforced his doctrines. Experience had taught him the impracticability of overthrowing the old idolatry by persuasion, and as force was now placed in his hands he appealed to force. In this he was conscientious, and saw a wise dispensation of Providence. He believed in his revelations, and, believing, every means of spreading its light was lawful. He had preached many weary years and persuasion had failed. Now God had given him power to overthrow idolatry and substitute the true faith for its revolting rites. Terrible as his career as an infatuated warrior has been drawn, it does not compare with the bloody records of the Hebrews. Mohammed always gave the option of friendship or battle. If his enemies professed the faith of Islam, they became his brethren, with all the rights of the primitive disciples, and a tribute acknowledging dependence usually guaranteed his unbelieving subjects religious toleration. In ten years he fought nine battles or sieges and achieved fifty enterprises of war. By these expeditions he prepared his army for the conquest of Arabia. "The sword," said he, to the wild Arabs, "is the key to heaven and hell, a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whose falls in battle his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion and as odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims."

Thus encouraged by the resplendent picture of the future life, and assured by the stern doctrine of fate, constantly repeated in the Koran, the daring of the zealous hosts was intensified, and they threw themselves on death with unshrinking fury. If destined to die in their beds, no sword could pierce them, and if not they could not escape the appointed time. This belief made them heroes.

CONQUEST OF MECCA.

The prophet led his army to the conquest of the holy city of Mecca, which he gained by diplomacy, without staining its soul with the blood of a single citizen. The idols of the Caaba were destroyed, except the block-stone, the temple purified, and a perpetual law enacted against any unbeliever setting foot on the sacred grounds of the city. He overcame the combined attacks of the pagan tribes with equal success, but not without

battle. His intrepid spirit is shown in his reply to the ambassador from one of their cities:

"Grant us, O prophet of God, a truce of three years," said the messenger.

"Not a month, nor an hour," was the reply.

"Excuse us at least from the obligations of prayer."

"Without prayer, religion is of no avail."

The cry of the army was an echo of Abdalla's at the battle of Mutas. "Advancing with confidence; either victory or paradise is ours."

Mohammed in the pulpit described in glowing colours the glory of those who died in defence of the faith, but in private the tenderness of his heart was shown by his answer when surprised weeping over his fallen commander:

"What do I see?" asked his astonished votary.

"You see a friend who is deploring the loss of his most faithful friend."

HIS LAST PILGRIMAGE.

Until 63 years of age he was equal to the demands of his great mission. For the succeeding four years his health declined. Conscious that his days were numbered, he made his last pilgrimage to Mecca, which was replete with mournful interest. He set out from Medina at the head of 140,000 dervishes, with camels garlanded with flowers and decked with flying streamers. When he approached the holy city, the scene of his early domestic peace, and when he first heard the Voice which had exalted him to supremacy of one-third of the people of the earth, he uttered a solemn prayer: "Here am I in Thy service, O God! Thou hast no companion! To Thee alone belongeth worship. Time alone is the kingdom. There is none to share it with Thee." After offering with his own hands the camel of sacrifice, he ascended the pulpit of the caaba, and reiterated: "Oh my heavens, I am only a man like yourselves." And they remembered his saying, "Of what dost thou stand in awe? I am no king. I am nothing but the son of an Arab woman, who ate flesh dried in the sun."

On his return to Medina he gave his farewell to his congregation:

"Everything happens according to the will of God," said he, "and hath its appointed time, which can neither be hastened nor avoided. I return to him who sent me, and my last command to you is that ye love, honour, and uphold each other; that ye exhort each other to faith and constancy in belief, and to the performance of pious deeds. My life has been for your good, and so will be my death."

He solemnly contemplated the approach of death, and presented an instructive lesson of humanity and unselfishness.

"If there be any more," said he, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Moslem? let him proclaim my faults in the face of the congregation. Has anyone been despoiled of his goods? the little I have shall compensate the principal and interest of the debt." A voice called: "I am entitled to three drams of silver." Mohammed thanked his creditor for accusing him in this world rather than in the next.

HIS DEATH.

He enfranchised his slaves, gave orders for his funeral, and moderated the grief of his friends, on whom he bestowed the benediction of peace. To the last he maintained the dignity of an apostle and serene faith in his religion. He expressed his reliance on the promises of the angel Gabriel, and trust in the mercy and favour of God.

His head reclined in the lap of his beloved wife Ayesha, and from time to time he dipped his hands in a vase of water and moistened his face. As he became weaker he ceased, and gazed at the heavens, said in broken accents: "O, God,—forgive my sins,—be it so, I come."

His zealous followers would not believe the evidences of their senses. "How can he be dead,—our witness, our intercessor, our moderator with God? By Allah he is not dead; like Moses and Jesus, he is wrapt in a holy trance, and speedily will he return to his faithful,

people." Abuheko calmly said to the distracted people "Is it Mohammed or the God of Mohammed you worship? The God of Mohammed liveth forever, but the apostle was a mortal like ourselves, and, according to his own predictions, has experienced the common fate of mortality."

The stories of the loadstone by which his coffin was suspended, and of his being subject to epilepsy, are inventions of his enemies. The humble tomb of the prophet is at Medina, and millions of pilgrims visit it as a shrine of equal holiness with the Caaba.

Thus departed this noble spirit. Did I say departed? Nay; his intangible presence has guided the destiny of four millions of people for thirteen centuries, and the words of wisdom spoken by the voice has been their bread of life. It is still active, still extending itself, along its borders conjuring new dominions, in Africa, in the northern steppes of Asia, in the islands of the Northern Sea, and the savage peoples as they cast away their fetishes and idols, and drink the draught of higher and purer civilization it offers, cry aloud, "Allah il Allah; there is but one God, and Mohammed is the prophet of God!"

OUR FOREIGN EXCHANGES.

WE have to acknowledge the receipt of the January and February numbers (1876) of the "*El Criterio Espiritista*," which might be translated "*the true test of Spiritualism*," and which published in Madrid, represents the principal exponent of our doctrine in Spain. The tenor of the periodical is throughout earnest and dignified and advocates in its pages, as most continental spiritualists do, the theory of Re-incarnation originally propounded by the late Allan Kardec.

The January number opens with an address to the brethren in spirit, encouraging them by a rapid glance at and *resumé* of the progress made by spiritualism during the last few years. The author of the article is of opinion, in which we heartily concur, that fortunately, and like a providential remedy, spiritualism makes its appearance in our epoch of positivism, materialism and general corruption and selfishness, to give a fresh start and a new direction to human affairs, gathering in itself the noblest aspirations of human thought, and laying the rude foundations of the faith of the future. The next article contains some important reflections on re-incarnation, and it is asserted that re-incarnation is the expression of the law of infinite progression which must necessarily be fulfilled. If the spirit is in a backward and unprogressed condition at the time of death, he remains for a while in a state of lethargy; but sooner or later a time comes when he feels the necessity to incarnate himself again, with a view to further progress, and thenceforward fulfils the end for which he was created.

A strange feature in the "*Criterio*" is the *bibliographical review*, a kind of displayed advertisements of books, in the middle of the paper, some containing ludicrously erroneous statements and typographical mistakes.

Under the head of "*Varieties*" (*variedades*), we find a very learned article by Santiago Sierra, in which both materialists and positivists are severely taken to task about the supercilious and contemptuous manner in which they invariably approach the study of the phenomena of our science. Towards the end of the article, the author gets quite enthusiastic and eloquent in enumerating the names of the men of science, some of whom, in spite of their attachment to spiritualism, have made the greatest discoveries in the different departments of scientific research. "*Goldschmidt*," says he, was a spiritualist, but discovered nevertheless fourteen new planetoids; Jobard was a spiritist, but this did not prevent him from being one of the most conspicuous ornaments of the industrial museum of Brussels. William Crookes, studied spiritualism, and notwithstanding increased the number of chemical elements, and enriched the science of optics by what is considered the greatest discovery of the last decade. Dr. Hoelfer is a spiritualist in spite of his truly encyclopedic knowledge of the history of science; a

spiritist is C. Flammarion, still he acquired a worldwide reputation by his astronomical and meteorological discoveries; a spiritist is Butlerow, and Dumas and Chevreuil bow to his profound learning; spiritists are many learned professors of universities all over the world, and the glory of these institutions has lost none of its lustre on that account. Spiritism, then, it would appear, does not disqualify men of science for the task of instituting and conducting the most vigorous and profound researches in every department of exact human knowledge.

The Miscellany (Miscelanea), contains a translation of the celebrated rules of the Belgian Society of spiritists, beside extracts from French and English periodicals; and short notices and news (Noticias y avisos) brings to a close the January number of "El Criterio."

Equally interesting and philosophical is the February number, the first article of which, *La Comunicacion*, makes an ingenious attempt to prove a constant and inseparable communication between the organism and the spirit, between the moral and physical world, between the form and the ego, between matter and force, between inertia and motion, in fine, between the universe and God. An article on the *materialisation of spirits* furnishes interesting and profound reflections on the studies of Emma Hardinge Britten in connection with that subject. Our space will not permit us to enter into a detailed account and analysis of the rest of the contributions of this number, suffice it to say that they are on a level with those of which we have already given a more extended description, and we readily confess that we shall always most anxiously look forward to the advent of this new light from Spain, which country, after its stupid civil war is over, is bound to make more rapid progress, socially, politically and Religiously.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

THE Sunday evening meetings of this association appears to be growing in public favor, the hall being crowded every evening during the last month. The paper read by Mr. Nish, on April 30th, entitled "Spiritualism the work of the Devil," appeared to have been compiled from a lecture delivered some years since by Miles Grant, minister of the Methodist Episcopal Church in America, who being a violent opponent of Spiritualism, and not over scrupulous, sought out all the excrescences connected with the many disorderly manifestations of that time, and adding to them some extraneous matters even more repulsive, presented a bogie to his congregation calculated to deter timid minds from having anything to do with the subject. Mr. Nish, who based his remarks on the infallibility of the bible, was listened to patiently, but his discourse evidently excited a feeling of indignation in the breasts of the audience, which found vent in the utterances of the subsequent speakers, both spiritualists and freethinkers making common cause against him, one gentleman (Mr. Peterson) turned the tables on the lecturer very adroitly. The previous speakers had ignored the existence of the Devil, but this gentleman apparently acquiesced to his being, and proceeded to show who and where he was. Devil he said was derived from *Diabolos*—A Calumniator, he pointed to the lecturer as his illustration. The following Sunday, the debate being adjourned, Mr. Rollo delivered an address in reply. He protested against the standard which Mr. Nish adopted, (as many spiritists did not believe in it); and against the injustice of the accusation; and of the judgement pronounced from the Scriptures, as unwarranted. He maintained that if impartially tried according to the Scriptures, our society would stand the scrutiny better than his. He stated that the Scriptures taught there were two classes of spirits, and of men; evil and good. That they condemned the association of evil spirits with wicked men; but not of good spirits with good men! That the Scriptures highly applaud "seeking after truth."* Our society are truthseekers, otherwise Mr. Nish would not have been permitted to address it! What stronger

evidence can he have of our integrity, than that we gave him a patient hearing? Although he accused us of having dealings with the Devil? His own Book tells him "He that doeth truth cometh to the light, that his deeds be made manifest, that they are wrought of God." *every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved!* but we have not shrunk from that ordeal! Nay, we challenge investigation both as to our conduct and the doctrines we teach! The lecturer referred to many examples of spirit communion described both in the New, and Old Testament, between good spirits, and good men; *which is no where condemned in the Scriptures!* Moses and Elias are represented as conversing with, and comforting Jesus; and a "fellow Servant," one of his "Brethren" who had "the testimony of Jesus" as comforting, and instructing! John, (Rev. XIX., 10). It cannot therefore be unlawful for them to do so to us! "Are they not all ministering spirits sent forth to minister to them who are heirs of salvation." "Wherefore seeing we are compassed about with so great a cloud of witnesses let us run with patience the race set before us," *"lest we be weary and faint in our minds!"* When Mr. Rollo concluded his address, Mr. Nish did not come forward to reply to it, nor did any one else in his favour. Mr. Kelly stated, that though not a spiritualist, he could not conceive that the conviction, that we are always in the presence of the spirits of our departed loved ones, could have any tendency to make us licentious, or dispose us to cultivate "free love," and immorality, he thought Mr. Nish's statement appeared opposed to reason, and common sense. Mr. James Smith's lecture, on the 21st, was reported fully in the "Argus" of the 28th. Mr. Drew replies to it next Sunday.

PASSED AWAY.

THE following biographical notice from the Bendigo Advertiser of the 16th May, of Mr. J. S. Rymer, of Sandhurst, formerly of Ealing, London, England, will, no doubt, be read with interest by many of our readers here and in England, to whom the departed gentleman was so long and favorably known. Mr. Rymer became a sincere spiritualist many years ago in London, and remained so during his life in this world, though nominally a member of the Church of England. His funeral took place on Tuesday, the 17th May, and was attended to the place of sepulture at the White Hills Cemetery, by a very numerous cortege of all class of the community, by whom he was much beloved for his many sterling good qualities. All the solicitors of the city walked in procession behind the hearse from the residence of the deceased to the cemetery. At the Church of England, the service for the dead was read by the Rev. W. R. Croxton, and by the same rev. gentleman at the grave. A lady spiritualist sent a beautiful bouquet of flowers, which by the hands of her husband was placed on the coffin, and, as was said by a gentleman present, was "a touching tribute of respect to one who in this life was always spoken of as an honest man." The following is the notice referred to:—

DEATH OF MR. J. S. RYMER.

The hand of death has again made itself felt in the ranks of the old identities of the district; year by year are some of these old familiar and kindly faces taken from us, and laid low and cold in their last earthly resting place. We have with great regret to announce the death of one of the oldest legal practitioners of this city, Mr. J. S. Rymer, who expired on Sunday night at his residence, White Hills, at the ripe old age of sixty-nine. The deceased gentleman has been suffering from ill-health during the last few months, his affliction being an attack of erysipelas, to which he finally succumbed. Mr. Rymer was a resident of nineteen years standing, and, as a solicitor, had a very extensive and lucrative practice, which he lately shared with his son. When the deceased gentleman first arrived on Bendigo it was to represent the firm of Klingender, Charlisly, and Rymer, of which he was a member. After some time he withdrew from the firm and started practice on his own account, and his high class abilities, legal attainments, and extensive experience, gained in England, speedily won for him numerous clients. In London he was a member of a very influential firm of solicitors, who conducted an extensive equity and parliamentary agency business. The deceased gentleman was widely respected for his undoubted honesty. One of his characteristics, by which he gained so many friends and clients, was the thoroughly disinterested and honest advice, that he always tendered to

*Jer. V. 1, IX 3.

anyone who consulted him; and often has he refused accepting a retainer in a case to which he saw no good defence, counselling his clients to settle, and thus save their pockets. Such men and actions are a credit to the profession. It was because the fullest trust and reliance could be placed upon Mr. Rymer's integrity, and also upon his clever knowledge of the law generally, that his practice grew to such dimensions, and the firm of Rymer and Son became so much respected. The deceased gentleman was of a particularly happy and genial turn of mind; and relished a laugh and joke, even though at his own expense, with the zest and good humor of a thorough Englishman and a gentleman. His companionship was of the pleasantest and most enjoyable kind, and as a friend he was warm-hearted, true, and sincere. During his long years of residence in this city he made many friends, and won the esteem of all with whom he came in contact, and it will be with sincere regret that these will learn that the good natured, kind hearted, and honest old gentleman is now numbered with the dead. Mr. Rymer some years ago took a deep interest in spiritual phenomena and published a work on the subject. He leaves no widow, but a grown up family of three children to mourn the loss of a good father. At the City Court yesterday, Mr. Cogdon, the police magistrate, as chairman of the Bench, expressed his sorrow at hearing that Mr. Rymer was dead. He felt sure that he but echoed the sentiments of all the magistrates who were in the habit of sitting on the Bench, when he said that they learned the sad intelligence with extreme regret, and felt the loss that the bar had sustained in such an able, honorable, and upright a gentleman. Mr. Brown, Mr. Motteram, and Mr. Ellis, on behalf of the profession, also gave utterance to their deep regret. Many were the private expressions of sorrow, too that the court *habitués* made; on all hands it was seen that the deceased gentleman was held in high esteem; and, indeed, any person who knew Mr. Rymer well, could not but feel that his death has left a void which will not easily be filled.

SINGULAR TRANCE.

The following account of a trance, and what it disclosed reprinted from the "Daily Telegraph," of April 21st. but it originally appeared in the *Burrangong Chronicle*.

TO HEAVEN AND BACK.

One of those very unusual circumstances was witnessed in this town one day during the week, and has caused no little amount of conversation and surprise. A lady who had been suffering for some days in bed, and who was expected to breathe her last every moment, was being watched by a number of kind friends and some members of her family. On Tuesday morning she seemed to grow very feeble, and between 7 and 8 o'clock stretched her limbs out to their full extent, and gave a sigh. It was generally thought that she was dead, and the woman who was to lay her out was sent for. In the meantime an attempt was made to take the rings off her fingers, which was done at a request made by herself on a previous occasion. Some trouble was experienced in removing one of the rings, and the second one could not be got over the knuckle joint. During all this time there was not the slightest sign of breathing nor pulsation, in fact one of the nurses present, who had many years' experience, had no doubt about her being dead. After a further lapse of time the poor woman opened her eyes, her limbs still remaining motionless. She gave a heavy sigh and exclaimed, "What, on earth again?" Some of them said, "Yes, we are all here." She then told them of a number of things she had seen in a strong distinctive tone of voice. She said that she had been to heaven, and had seen some magnificent things. Had spoken to some of the angels, who had told her that earth was ordained for people to remain on for a short while only. She had seen the Lord, who was arrayed in great splendour, and had also seen a number of persons whom she had met on earth. The description given by her was certainly a most extraordinary one, and she seemed to wish her time would come, so that she might return to the place where she thought she had been to. She was for a considerable time in this state, and when she awoke all those who were in the room were completely surprised.

The Spiritual philosophy was actually taught by a Heathen Chinese to a Christian Bishop. The *Ballarad Star* of May 22nd contains an article by Bishop Thornton, narrating his experiences among the Chinese. He says—"Visiting the Joss-house at Haddon, I had some conference with one of three who took me in. He thought religion good, but its outward form, or even object, of little consequence. 'Some worship Christ, some Mary, some Joss, all same.' 'The great thing was to be kind to each other.' Comfortable doctrine, but wholesome."

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Spiritual Magazine, London, monthly, 10d.; 9/- per an.

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